

Olive Tree



WHAT
GIVE THESE TWO
OLIVE TREES ETC
ECC 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11 3, 4.

R.M. SOMMERVILLE
EDITOR & PUBLISHER
NEW YORK

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✓ OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1905.

3.

QUESTIONS OF THE HOUR.

HOME MISSIONS.

REV. J. W. SPROULL, D.D., ALLEGHENY, PA.

There should not be even the appearance of a conflict between Home and Foreign Missions. The object of both is the same, viz.: To reach with the truths of the gospel the unsaved. There is, however, a difference. We who remain at home cannot personally engage in the work abroad. We can give our prayers, our sympathies and our contributions. In the home field we can give, in addition, our services.

There is no danger of our becoming too enthusiastic in our support of the Foreign Mission. The duty of doing all possible to save the perishing millions in heathen lands cannot be urged too strongly. They have an especial claim upon us. The unsaved in Christian countries have the opportunity of learning of Christ if they will. The others have no such opportunity except as we afford it to them. No. There is no danger of our giving too much for the foreign work, or sending out too many missionaries. The danger is all the other way.

But then the home field must not be neglected. The fact that those perishing at our doors might be saved if they would only avail themselves of the opportunities afforded is calculated to blind our eyes to their needs and to our duty. That fact should—and if properly understood will—

have the opposite effect. Their condition, so inexpressibly sad, perishing while salvation is within their reach, should deepen our interest in them, and incite us to the most earnest effort to do what we can to reach them.

There is danger of neglect of the home field. Especially is this true of our own Church. We act too much on the theory that there is no necessity for our engaging in Home Mission work, or that for some reason we are not able to engage in it successfully, or are not required to make the effort.

The sooner we are disabused of such ideas the better. The very fact that we can give our personal services in the home field, and that it is the only field in which we can, is of itself, without reference to the commands of our Saviour, a sufficient reason why we should engage with all our energies in it. Not only will this not interfere with our work abroad; that work will be greatly aided by such efforts at home. If the heart grows feeble, the extremities will not long remain warm.

With reference to this work, the writer can speak from experience. His congregation (Central Allegheny) has two Missions. There has been a great deal of hard, patient and at times discouraging work in connection with them. More will have to be done. But hard and discouraging as at times has been the work, there is not one who has been engaged in it

that will not say it has been a great source of blessing. The following brief résumé may be helpful and encouraging to others.

One of our Missions is on Compromise Street, in the northern part of Allegheny, and the other is in Spring Garden Borough, adjoining the city on the north-east. The properties and buildings cost about \$4,500 and are held in the name of the trustees of the congregation. There is at the present time a debt on them of about \$1,500. This we are trying to lift.

The Missions have been eminently successful. In both localities when we commenced our work, there was no building of any kind, except the school house, that could be used for public or religious purposes. At first there were great disorder and constant interruption. On different occasions the workers on Compromise Street had to appeal to the police. All this has changed. To the Missions the credit is largely due.

The prospects in both were never brighter than they are to-day. The enrollment in Spring Garden Sabbath School since Jan. 1 is 226. The average attendance in 1904 was 140. In the Mission on Compromise Street the enrollment last year was over 100, and the average attendance about 75. Our present buildings are not sufficient for our work. New ones have become a necessity. Spring Garden has already purchased a lot adjoining the two on which our chapel stands.

The work has been not only no disadvantage to the congregation and the Church at large, but a decided advantage. There have been added to our membership some of as earnest, devoted, intelligent and consistent members as are to be found in the body. At the communion held in Faith Chapel, Spring Garden Borough, on Jan. 15, this year, every member of the Mission communed except two, who were prevented by sickness.

Financially, these Missions have been helpful. The members contribute to the support of the congregation. Spring Garden raises almost enough to pay the salary of the missionary and the other expenses connected with carrying on the work there. It expended last year \$123.95 repairing the chapel. The Mission on Compromise Street, in addition to raising funds for carrying on the work there, paid \$50 on the Mission building debt, and expects to pay \$100 more this spring. Benevolent and church schemes are not forgotten. Of the \$560.54 reported by the treasurer of Spring Garden Mission, some was expended for flowers for the sick, and some for the education of a girl in Syria and of a boy in the Peking University in China. Appropriations were also made to the Syrian, Chinese and Cyprus Missions.

Of course, the Missions have been, to an extent, a drain on the congregation financially. It required a considerable amount of money to buy the lots and erect on the one a building and adapt the other to church purposes. The moneys thus applied have not, however, interfered with congregational or church collections. Liberality has been developed. The pastor's salary is promptly paid, and other expenses are met. Collections for the church schemes are taken up. In addition, the different organizations give to one or more of these. The C. E. Society contributes to National Reform, Foreign Missions and Dr. Balph's Hospital. Quarterly collections in the Sabbath School are taken up for Foreign Missions. The J. W. S. Band makes an annual appropriation for the same purpose. So does the Central Band, as also to the Indian Mission. The Chinese School pays for the education of a boy in the Peking (China) University. The Ladies' Missionary Society, in addition to sending boxes of clothing, etc., to the Missions,

contributes to the Lepers' Association, rescue work, the Foreign and Indian Missions, and provides for the support of two children made orphans by the late famine in India.

The session some years ago resolved to report to Synod only the moneys that go through the regular treasurers. For this reason hundreds of dollars annually contributed by members are not included in our totals. These sums are usually acknowledged in the published receipts as coming from our members. Were they included in our statistics, as Synod authorizes to be done, it would be seen that the congregation gives to the different schemes of the Church a sum in excess of the quota.

The Missions are a drain on the congregation in another way. The supplying of teachers for them to an extent cripples the work carried on in the church building. We are constantly in need of additional workers there. Our church attendance is also interfered with. Some from the Spring Garden district seldom attend our services in the city, while some from the city teaching there can attend only one service. But then it ought to be remembered as a compensating advantage that talent is employed and developed that otherwise might have remained idle.

In both Missions there is a most efficient corps of teachers. Mr. T. Sproull Trumbull has been Superintendent in Spring Garden from almost the start. Those who cannot attend the Wednesday evening prayer meeting and Sabbath services in the city can and as a rule do attend the prayer meeting and services held in the Mission buildings. The few drawbacks we have had in carrying on our work are so trifling that they do not deserve mention. They are as nothing in comparison with what has been accomplished. In addition, they have their

compensating advantages. We know that those Missions have accomplished a good work in the communities where they are located, that they have been an advantage to the congregation and to the Church at large, and that they have been a source of blessing to those who have been engaged in them.

There is another way in which our Missions do good. During the seminary vacation two students are employed to take charge. They assist in the Sabbath School, the Wednesday evening prayer meeting, and in the different organizations, visit during the week, and conduct services on Sabbath evenings. In this way they receive a training that will prove of incalculable advantage to them in their work in after life. It is what the clinics are to medical students. The necessity for such training has long been felt, and some seminaries (e. g., Union) are endeavoring to supply the need. At a farewell meeting held in one of our homes, several who were present and who had labored in our Missions referred to this and were free to say that they were indebted to them for a practical training it was impossible to receive in the seminary.

One of our ministers, a very successful pastor, in a letter dated January, 1905, gives his experience in the following terms:

"I want to bear a personal testimony to the value of that training. I would not have taken hold of the work here had it not been for my experience in Compromise Street Mission. I had no idea at the time of the immense value of the training I was receiving. Students who do not engage in such work do not know what they miss. A man never knows where he will be called to labor, and no man can afford to turn his back on such training."

Central Congregation is not large. It

has a membership of 170. Like other downtown city congregations, it has suffered, and will continue to suffer because of members moving to the suburbs. It has not much wealth. Some kind friends, members of other congregations, have helped us financially. The only two large contributions ever received for this work were from this class. Mr. R. S. George, of Miller's Run, gave \$400, and a friend in Australia \$250. The expense, however, has been borne largely by our own members. No one is any the poorer because of what he has given. It would not be right in this connection to ignore the kind provision our friend Mr. Gregg made for the congregation. It has indirectly

been of great advantage in our work.

This résumé will show that our experience justifies our belief that the congregations in our Church can engage successfully and with great advantage to all concerned in Home Mission work. In almost every community there are promising openings. All that is needed is for some one to make a start. There is no danger of failure if the work is carried on wisely. To the writer it seems imperatively necessary that we engage in Home Missions as we have never done, if, as a Church, we are to accomplish the work which we believe Providence intends us to do in this country, and continue to prosecute with vigor the work abroad.



The world is made glad by sacrifice. There is no real giving but is sacrificial, a kind of sacrament, a devotion, by the dedication unto another of what we prize and could turn to account for ourselves and fain would keep fondly, but that still more we have a heart to give it. But to give what, for ourselves, we need not and want not, is naught. "How can that leave a trace which has left no void?"

—*J. L. Blake.*



The secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible, taken every morning; a throwing open of the heart's windows to the promises of the Master; a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.—*Theodore L. Cuyler, D.D.*



A missionary of the Presbyterian Church of England describes ten days' touring among the villages near Chiang Hoa, Formosa, and adds, "It is a great comfort to be able to roam all over a heathen country and yet seldom be more than a mile from a Christian dwelling." The progress of the Kingdom is emphasized by a moment's thought on this sentence.



The wealth of a man consists in the number of things he loves and blesses, and in the number of things he is loved and blessed by.—*Carlyle.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—In a private letter of Jan. 4, 1905, Miss Wylie writes:

A large class of girls presented themselves, asking to prepare for joining the Church. Some are children of Church members, and some are not. But all are very young, and I am taking them under special instruction. One little girl told me her mother joined the Church many years ago, and tried to lead a Christian life, but her father would not let her attend services. I did not know her. If there were freedom for the people to come and hear the gospel preached, I am sure we would find many that we know little of now on the Lord's side.



Through the kindness of Mrs. James S. Stewart, we have an excellent photograph of Latakia, center of missionary operations in Northern Syria, for our office wall. It is a pleasure to give the readers of *OLIVE TREES* a half-tone reproduction of this picture reduced to less than half size.

Alexandretta, Syria.—Rev. J. Boggs Dodds, of Sterling, Kans., encloses some selections from a letter from his sister, Mrs. Kennedy, which will be of interest to many readers:

"This (Jan. 7) is the Greek Christmas, a very wet one. They will not have much of a chance to show off their new clothes, there being so much rain."

I may say that every one who can possibly do so, gets at least some new article of clothing at the New Year festival; it is the day of days for display of finery.

"New Year's coming on Sabbath this year, Mr. Kennedy went to the British

Consul, and asked him what the custom was here about the official calls when New Year's day fell on the Sabbath. 'We make no difference; the calls are made on Sunday,' he answered. 'Well, then, we will not either make or receive calls, if that is the custom,' replied Mr. Kennedy. He then went to see Mr. Lorimer [Mr. Lorimer is a Scotchman of very sterling qualities, who is superintendent of the large licorice interests of the Stamford (American) Company in Alexandretta. He has been in Turkey many years, is thoroughly conversant with social customs, a staunch friend of missions, and has lately been appointed United States Consul at Alexandretta].

"Mr. Lorimer and he talked it over, and then Mr. L. took the matter up and tried to have the calls made on Monday. But the various Consuls thought that the [feast] day could not be changed on account of business. Mr. Lorimer thereupon refused, as Mr. Kennedy had done, to participate in any social functions on the Sabbath. The Consuls began to think the matter over, and finally decided to do away with all Consul and official calls this year, and instead, to raise some money for the poor, and to divide the money between the Roman Catholics and the Protestants. So, after dark on Saturday evening our portion came around, which amounted to a little over eight majedies (about \$6.80). Mr. Kennedy and Mr. Lorimer were the only Protestants to give to the fund, the rest being all Catholics. We feel very thankful about it, as it was, at least, a testimony for the Sabbath, and an indication that our work is having some influence in this Catholic town.

LATAKIA, SYRIA.



"We had a fine service on the Sabbath. The Armenians and Arabs met together. There were one hundred adults and one hundred and fifty-five children. The collection was £1 1s. (\$6.60), and was sent to the Bible Society. Mr. Lorimer came to the services, and was greatly pleased and surprised at the hold we had gotten in the town. We have two hundred and twenty-five, or a few more, in the school. The women's meeting has from twenty to twenty-seven present. We read and prayed with two hundred and six in December, and visited seventy others. We are very busy, but we enjoy it.

"You ask how the Turks treat our school. They are not giving us any trouble at all since we got our Permit. The Kaimakam (Civil Governor of the District) sent his Commissar (Chief of Staff) to call on Mr. Kennedy, as His Highness had a badly swollen face. We have been having fine meetings during the week of prayer; the average attendance of Arabs was twenty-nine, and of Armenians, fifty. This is a hundred per cent. better than last year."

I have reserved the "personal remarks," of which Mrs. Kennedy is rather liberal in her letters to her brother, but I have quoted enough to show that the missionaries in Alexandretta are worthy of our prayers. They need a helper. Who volunteers?

Tak Hing, China.—A letter from Rev. A. I. Robb, dated Jan. 3, 1905, makes a report that will fill the Church with joy:

Yesterday was our communion Sabbath, and some things about it will doubtless be of interest to those at home who have a share in this work. The examination of candidates occupied an hour of each Sabbath for almost the whole month of December. A number were examined who

were not received, and as usual, some were told to wait. Seven adults were received, and one child baptized along with his mother. There are thirty-six men working on the school house, and they stopped work at the hour of service on Friday and Saturday and all came in to service. It has been increasingly evident to us of late that our houses were going to be too small to answer for a chapel until the new one could be built, so last week we ordered a mat shed built to answer until the memorial building can be put up. The service on Friday was in Dr. Wright's house, and standing room was at a premium, when fifty or more men crowded into a room about fifteen by eighteen feet. On Saturday we held our first service in the "chapel." It was not yet completed. The roof was on, so we were shaded, but the walls were not covered, so it was practically an open-air meeting. By Sabbath the building was completed and we were able to have tables set for the communion service, a thing we have not been able to do since two years ago, for lack of room. It added much to the order, dignity and solemnity of the occasion, and made it much more impressive to the spectators.

Sometimes we have communions when there is nothing particular to say about the converts only that they are persons who believe. This time is an exception. There were four men and three women received. Three of these are young men—brothers. Two young men were received last spring, so that we have five young men from one family now in the church. The other man who was baptized is one of Dr. Wright's patients. He was blind, and had a cataract removed, which restored his sight, and his stay here brought him in contact with the gospel and he found the greater deliverance from spiritual blindness. The first fruits are always precious, and this case is the first directly coming

in as a result of Dr. Wright's medical work. Of the women, one is an old grandmother, who has been an applicant for three years, and whose persistent faithfulness has been almost her only recommendation, as her ignorance was dense and persistent, too. She and one of the other women who passed an excellent examination said they first heard the gospel from the lips of Mrs. Robb, while the third woman is one who, I think, undoubtedly owes her salvation to Dr. George. She came to the dispensary with a sick baby, told a pitiful story of poverty and widowhood. Dr. George pitied her and manufactured some work for her to do, exemplifying in her own behavior the compassion of the compassionate God she told her of. When it was learned that she was to enter the Church, her husband's brothers began to persecute her, and finally only allowed her enough room at home for her bed, and threatened to cast her out altogether if she was baptized. What the outcome will be we do not know yet, but hope they will be restrained. If they do not disinherit her at once, it is probable they will not do so, but she was baptized and her little boy with her, in the face of that powerful opposition from people who may be said to almost hold her destiny in their hands, so far as human power is concerned. It is wonderful, and wonderfully sweet, to see these living memorials of the labors of the two who have entered into rest arising in our midst. Truly, they being dead, are still speaking, and we trust will speak yet more effectively through the lives of these who have been won through them. Of course the work they laid down has been carried on by

others in instructing and leading these women in the knowledge of the truth, and Mrs. Wright deserves special mention here.

Thirty-one persons sat down to the Lord's table, twenty-two of them Chinese. One old grandfather, who lives twenty miles away and is ill, was absent, the first case in the history of the Mission of a member being absent from communion. The old grandmother has been very feeble all winter, and a young teacher has been ill for nearly two months, with strong symptoms of consumption; but both seemed to gain in strength in a wonderful way and were able to come to all the services. Miss Torrence surprised us by coming in Saturday morning, having come home from Canton for the communion. The behavior of the converts and the excellent attention and demeanor of the many spectators who were present are worthy of mention. A ground floor and bare feet are not without advantages in a case of this kind. I never was present at a communion at home where there was the absolute silence in going to and from the tables that we had in our mat shed.

We had prayer meeting in English all last week after the evening Chinese meeting, and last night, as there was no subject assigned in the week of prayer subjects, we made it a sort of informal experience meeting of the missionaries, and after helpful talks on the doings of the day we sang the first four and last four verses of the hundred and third Psalm and then the hundred and twenty-second, and went to our rooms rejoicing in what God hath wrought.



The Government of India has lately decided to add one company of native Christians to each of the twelve Madras regiments. This is a new departure, and a recognition of the numerical importance of Christians in the Empire.

AT HOME.

Allegheny, Pa.—The Central Board of Missions met at Allegheny on Wednesday, Feb. 15, 1905:

Financial Statement.

	Receipts.	Expenditures.	Balance.
Domestic Mission.....	\$252.35	\$2354.05	*\$1117.91
Southern Mission Industrial.....	—	50.00	*83.97
Knox Academy Current.....	49.75	—	208.38
Southern Mission.....	224.12	498.33	1225.18
Chinese Home Mission.....	19.15	105.33	346.06
Indian Mission.....	272.37	260.87	1331.12
Jewish Mission.....	120.77	300.00	138.31

*Overdrawn.

Rev. Isaiah Faris writes from Oakland, California: "The Chinese Sabbath attendance averaged 12; that of the whites, nearly 11 for the last month."

Rev. W. W. Carithers writes from the Indian Mission: "The addition to the church is now being used. A Sabbath school has been begun ten miles west of the Mission, among the whites. Mr. McAnlis and Mr. Moore will give aid. The keeper of the Mission cattle left, but another man had looked after the cattle. Mr. Carithers had expenses to meet owing to the first man's course, but expects to save the herd, though the weather has been stormy."

One hundred dollars was sent on to the treasurer of the Jewish Mission in Philadelphia. This fund is low, while the Domestic Mission fund is largely overdrawn.

D. B. WILLSON.

Los Angeles, Cal.—The congregation in Los Angeles and Santa Ana have been greatly encouraged by new arrivals and some good workers. Timely assistance enabled the Los Angeles branch to purchase a lot for a church; but there are \$850 to be paid on it yet, and we have a church to build as soon as the funds can be raised. For this we have to depend largely on God's blessing in the generosity of His stewards in the Church. It requires all the means and energy of a new pioneer congregation to meet the local demands of the cause, such as current expenses and support of the ordinances. Yet in addition to these expenses, a little handful of fifteen or twenty have given and promised nearly \$500 for a church home. Are there not many friends who have been praying for the "lengthening of the cords" as well

as "the strengthening of her stakes," willing now to aid in the answer of their own prayers in a new field so full of promise?

P. J. McDONALD.

Miller's Run, Pa.—It is with sorrow that the Session of Miller's Run Congregation records the death of two of its honored members, Messrs. Joseph Wallace and R. D. Scott. The former was born Oct. 24, 1805, elected and ordained ruling elder in 1859, and chosen clerk in 1860, and continued in this office until his death, July 7, 1904. The latter was born Jan. 16, 1834, elected and ordained ruling elder in May, 1883, and continued in this office until his death, Dec. 12, 1904.

We recognize that God has a right to take His own, and we bow in submission to His will.

We, as a Session, bear this testimony to their faithful services:

1. To their promptness. It was their aim to perform every duty in season.

2. To their willingness for service. The part assigned them was always done with cheerfulness.

3. To their strong convictions and loyalty to the testimony of the Reformed Presbyterian Church. They believed her principles, and would always defend them.

4. To their knowledge and ability. When a difficult question arose in Session, their broad experience in Church law, and mature judgment enabled them to lead the way in its solution.

We shall miss their wise counsel, but we hope and pray that we may profit, both by their life and death, and that our great Counselor will guide in the discharge of every duty.

By order of Session, Jan. 5, 1905.

S. G. CONNER, *Mod.*

J. H. MCBURNEY, *Clerk pro tem.*

New York.—At 10 o'clock, Friday, Jan. 27, 1905, Dora Mackeown, wife of Elder J. J. Mackeown, of Second New York, finished her earthly course, in the fulness of her womanhood, to enter into the joy of the Lord. Born in a Christian home and familiar from her earliest years with saving truth, she grew up into the love of the Saviour and showed herself, even to the end, loyal in His service. A daughter of the late Dr. and Mrs. Chancellor, of Belfast, Ireland, so eminent for their piety, and resembling them both in many features of character, her religious life was marked by quiet consecration, rather than an outward parade of devotedness. Received on certificate into the fellowship of Second New York in October, 1894, she was closely identified with that congregation for more than ten years and deeply interested in every department of

its work. Faithful and loving in home and social relationships, having a kind word for every one, and so full of sympathy for the suffering that their sorrows were her own, she will live long in the memory of those who had the privilege of intimate acquaintance.

In the removal of such a woman, there must be grief, and the manifestation of grief is quite consistent with entire acquiescence in the Divine will. Resignation is not apathy, nor is it stoicism. Jesus wept. But there is also comfort. At such an hour the Lord Jesus is the best and truest friend, and if we only listen to His voice we may hear Him say, as distinctly as ever, "I am the Resurrection and the Life; He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die." This assurance, that broke, as a gleam of sunshine on a dull day, through the clouds that had gathered round the little home at Bethany, has been ever since as a light shining in a dark place, and every day is proving its power to comfort troubled hearts.

Mrs. Mackeown has left behind the legacy of a holy example, and many delightful memories to the family, and a wide circle of friends. In her call home when we were looking to enjoy her presence and her wise and loving ways for many days to come, we hear the voice of the Master saying, "Be ye also ready."

Olathe, Kan.—Report of the J. H. Wylie Mission Band of the Olathe Congregation for the year 1904:

The J. H. Wylie Mission Band has held twelve regular meetings, with an enrollment of thirty-three. The officers are: President, Vice-President, Secretary and Treasurer.

Our programmes consist of devotional exercises, recitations, songs and exercises

of different kinds, along the line of temperance and missionary work. And some of the children have prepared very good papers on Bible characters. At two of our meetings we were addressed by returned missionaries of Latakia and Mersina. We helped the Ladies' Missionary Society prepare a box for the Mission in China. Our money was raised by collections, and donations and proceeds of nickels, and was given to Miss Torrence's school in China. We rejoice to see the interest in missions among the children of the Mission Band. Because of the shortness of life and the great need of haste in our Master's work, we hope they may do more for Him the coming year.

ELIZABETH GRAHAM,
LIZZIE HUEY,
Superintendents.

TREASURER'S REPORT.

Receipts.

Collections	\$3.85
Donations	1.61
Proceeds of nickels.....	8.54
Money donated for material for box	4.30
	<hr/>
	\$18.30




Expenditures.

Material for box.....	\$4.30
Money sent to school in China...	14.00
	<hr/>
	\$18.30

CLYDE MITCHEL,
Treasurer.


The Ladies' Missionary Society of
  

While the Russian war ships were passing through the Suez Canal, B. F. B. S. Colporteurs were allowed on board, and during one day and one night sold to the sailors 700 copies of Scripture. And some people say that dispensers of the gospel do not show business enterprise!

  
A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unregarded by the door, will not impress the present age.—*James Stalker.*

Olathe Congregation pays the following tribute of love and respect to the memory of Mrs. M. A. (McCrea) McCaughan, who entered into that rest which remains for the people of God, Nov. 22, 1904. For several months her health was failing, yet she was a notable example of patience. We realize we have lost a devoted member and a wise counselor. About six months before her death, she was called to lay her husband in the grave. She was reared in a godly home, and early dedicated her life to the Master. She was an ardent, devoted worshipper in the house of God, her place in the public sanctuary or prayer meeting being rarely vacant. When we realize that "it is not talent, nor power, nor gifts that do the work of God, but that which is within the power of the humblest—a simple, earnest life hid with Christ in God"—we do not wonder that "many a poor one's blessing went with her, beneath the low green tent whose curtain never outward swings." She was warm in her personal attachments and indefatigable in her efforts to relieve the poor. "Sometimes, when all life's lessons have been learned, and sun and stars forevermore have set," earth's friendships shall again be renewed, nevermore to be interrupted.

To the bereaved sister and relatives, we would extend our heartfelt sympathy, and commend them to that Saviour who walked with her through the dark valley of the shadow of death.

COMMITTEE.

MONOGRAPHS.

"THROUGH THE VALLEY."

—This monograph is a letter written by Mrs. J. M. Wright, of Tak Hing Chau, Nov. 25, 1904, to Mrs. R. J. George, giving her some facts connected with the last illness and death of her daughter, Dr. J. Maude George. Forwarded to us for personal perusal, with permission to select any items that might, in our judgment, be of special interest to the Church, we publish the whole story, excepting a few passages conveying messages and requests too sacred to be paraded before the public.—

I have often intended to write you concerning dear Maude's passing through the valley, but I could not. She was dear to me as a sister. How we miss her cheery voice and loving smile! We don't get accustomed to doing without her. But, as she said, "If it is God's will, it is all right."

I will begin with our trip to Macao. After Mr. Nelson went home, Maude again took up her study and finished reading the New Testament. She often spoke of what a beautiful description of heaven there is in the Revelation, and that the Chinese rendering of it is so good. She said one day, "I would almost be willing to go now, where, it says, all is peace and sweet blessing, and there is no more pain or sickness or crying. But I must stay here and tell these poor people about it all, that they can go with me." Little did we think that in only a few short months she would be home. She loved to sing the 23d Psalm to the tune "Home." She would sing in her beautiful clear contralto voice, with the light of heaven on her face, and, when we would finish, she would repeat the words:

The Lord is my Shepherd; no want shall come nigh.

In pastures of verdure He makes me to lie;

Beside restful waters He leads me in peace;

My soul to new life He restores by His grace.

Then she would say, "That is all here in China. He gives us all we need. He gives us these beautiful hills and mountains covered with verdure, and the great peaceful river—it rests me to see it—and the clear mountain air and bright sunshine fill me with new vigor, and take away all anxious cares."

Then the second verse:

In right ways He leads me for His own Name's sake;

So when in the valley of death-shade I walk,

Since Thou wilt be with me, no ill shall I fear;

Thy rod and Thy staff give me comfort and cheer.

"God makes no mistakes. I know He has led me all my life, and it was only God's leading that brought me to China. He only could give me grace to leave my dear father and mother and other dear ones to come so far away. It is only the shadow of death. It is really the beginning of life. How true it all is that we need not fear when God is with us all the way."

Then the third verse:

Thou spreadest my table in face of my foes;

My head Thou anointest, my cup overflows.

Thy goodness and mercy pursue my life's ways;

At home with Jehovah I'll dwell endless days.

"Here in China the Lord gives us all we can need. His goodness follows us wher-

ever we go, and His mercy is ever with us; but, oh! it is not to be compared with His home in heaven, where we shall ever be with Him."

The 103d Psalm was another choice jewel. When Mrs. Nelson was so sick, Maude said, "How fitting is that verse,

Well He knows our frame, rememb'ring

We are dust, our days like grass.

Man is like the flower blooming,

Till the hot winds o'er it pass.

"Poor Jeanie (that is, Mrs. Nelson) is so sick and so distressed; yet God knows it all, and He pities her, even as a father pitieth his children."

The 14th of John was so often her chapter to read to the women. She would tell them that on earth we have troubles and sorrows, but Jesus tells us not to sorrow, but just to believe—that He would prepare a room for us where all will be joy and gladness. It was not dreamed by any of us who listened that so soon she would go to the mansion prepared for her by the Lord's own hands.

But I must tell you about our leaving Tak Hing. We all intended going about the middle of July, but an English couple wanted our house for that month, and, as we had already made arrangements for a house in Macao, we decided to go the first. Maude thought she would stay a day or two longer and keep Dr. Jean company, but just the day before, when I went in to kiss her good-morning, as I liked so much to do, for it helped me all day, she said, "How would you like company on the boat to-morrow?" I said, "That will be fine. Who is it?" She said, "I've just been thinking things over, and, as I am no particular use here, I may just as well go along with you, instead of waiting till next week. I don't know what might happen to hinder me, if I don't go when I can." She had been completely tired out with the strain of Mrs. Nelson's sickness,

as there were so many things that only her own loving hands could do. We knew she was tired, and often I would slip in quietly without knocking and find her on the bed. She would say, "I'm just playing lazy for a little while." Well, that Thursday was a busy day, but we got all our things ready for the Friday boat in good time.

Such a delightful ride we had down the river. The water was very high, so we passed many places in daylight that were new to us. How she enjoyed the trip! We sat in our steamer chairs and watched for sights, and spent the greater part of the afternoon that way. When I went to see if my woman was comfortable, Maude said, "Bring her up here and we will talk to her." The woman came up, and Maude asked her all about how her little boy would get along while the mother was away. The woman soon seemed much cheerier, and said that when Chau I Shang talked to her, she didn't feel sorrowful any more. Then she got the woman to explain about sliding grass down the mountains, and how the people harvested their tea and burnt lime—just drew the woman out as she only could.

Dr. Kate McBurney met us at the landing, and Dr. Todd came to see us, too. We had a good day at Mrs. Nelson's. Then Dr. Wright and I went on to Macao, while Maude stayed with Mrs. Nelson till they came down the middle of July.

About her sickness I can't tell you very much. She was very weak and pale when they came to Macao, but she told me "not to be alarmed: it was nothing serious, and not to frighten mama." We were not in the same house, and so we could not tell exactly how she was. We went every day to ask about her and do whatever we could, but some days she did not want to be disturbed. One day she said, when I went in, "Nannie, I want to talk with you. I

know it is only a sick fancy, but I must talk." Then she told me some things she wanted done, if she did not get well. * * * I listened to her, and I did not cry with my eyes, as she asked me, "Please don't cry," but my heart would not be still. But she and I both thought it was just a sick fancy, and, as she said, it wouldn't hasten matters, if she did talk. That was about the last talk I had with her, as she partially lost her hearing and sight. * * * It was only a few days then till she was with us no more. We moved her to our house on Thursday, and she at once noticed the fresher air and we were all nearly overjoyed. But, as Dr. Kate has already told you, she took a very sudden turn Friday night, and was not quite the same again. Saturday I brushed and braided her hair, but before I was done she became restless, and I put up only one side that way. Sabbath morning I fixed the other side while she slept. About nine she roused and said, "Is it near eating time? I'm awfully hungry." I fed her with broth and softened toast, and she said, "Oh, that's good." Ere long she began to talk at intervals, and we heard the words "triumph" and "victory," and a snatch of "at home with Jehovah." We soon noticed that she was sinking, and, though we worked all day, using all we knew, she never seemed to rally. Twice she opened her eyes and looked at us, but I think her vision was not of earth. Different times we thought the breathing had stopped, but the strong heart worked on. When at last she moved, we lifted her slightly, and with one long, deep sigh, her blessed spirit went home to Jesus. Dear, happy Maude!

Only we three, Dr. Kate, Dr. Wright and I, were there. Some way we robed her for her last long sleep; yet, as we worked, we felt it was not Maude, but just the dear body her spirit had left.

Mr. Nelson was over in the afternoon, but, as Mrs. Nelson was not well, he went back in the evening, hoping to be with us again at the end. Ah Sam and Sin Tai and our servants came up in the afternoon. We told them she was entering heaven, where she could see Mrs. Robb and "little Joe," and best of all could see Jesus' face. Poor Sin Tai cried and cried, and could not be comforted. Ah Sam stood and looked, while the tears rained down his face, and then he turned to Sin Tai and told her it was Jesus' will, and He would care for us here, but He wanted Chau I Shang in heaven. Mr. Nelson prayed, while the tears streamed from his eyes.

We had good, true friends to help us in our trial. Mr. Nelson helped Dr. Wright with all the arrangements, while Dr. Kate and I got things ready to start home on Tuesday's boat. They got a very neat casket, and we lined it with white and laid her away in it with lace and flowers. The landlady brought us two beautiful wreaths of flowers and blossoms. We laid them on the casket and afterward on the grave. Then Mr. and Mrs. Sporo and Mr. and Mrs. Doty, of the same Mission as Dr. Bigler, whom Maude so much loved, came with their sweet sympathy and offering of flowers. Everybody was kind and tried to do something, as all loved her who knew her.

The servant we call the head woman was heart-broken. All day long, while at her work, she moaned and cried, and said, "Now, my friend is gone." She would stand and gaze at the family group, where Maude looks so fresh and loving, and then turn away and weep. Afterward, when I was talking with the women in the meeting, they asked to go to the grave and weep because they were so sad. I told them that Chau I Shang was in heaven and happy with Jesus, and she would not want them to cry for her.

Then the head woman broke down and sobbed, "Oh, we are very distressed because she is not here. We know you love us and will help us, but we need more strength than you alone can give us." Poor, dear people; they loved her so, and tears mingled as I told them she had given her life to help others, and that she was happy to go to Jesus if her work was done; that now we must be more earnest in our efforts to lead good lives and help others; and that Jesus had given His life for people who did not love Him, and she had given her life in helping the Chinese to know of this loving Saviour. They now say it was God's will, and He knows best what to do. They pray very earnestly that the Heavenly Father will keep me strong, that I may help them. They are so fearful if I don't feel well, and tell me not to work too hard, as they need me very much now.

I am pleased with the way they are learning, and know Maude would be filled with joy could she but know. But she is happy with her King, and doubtless knows of the work going on among the people here. So we bow and say, "Thy will be done." We know not the reason now, but we shall know hereafter.

FAMILY WORSHIP WITH THE CHINESE.

—A letter from Dr. Kate McBurney to the family of the late Dr. Maude George, dated Dec. 2, 1904, contains this touching story, which the readers of *OLIVE TREES* will treasure as an impressive illustration of the success of our missionary work in China.—

We have just had Chinese worship, and I will tell you about it. Our family consists of Jean, Ah Sam, Tai So and myself regularly, and almost as regularly we have with us one we call the "foot woman," who is a poor patient with a large ulcer on her

foot. She is improving slowly and professes to believe the doctrine. When Mr. Nelson was here in the spring he had opportunity to talk with her, without knowing anything of her history, and in speaking of it afterward expressed his belief that she had the "root of the matter" in her. We were glad of his opinion as a skilled judge of Chinese people. Since she started to come to Jean, she sits close beside her every morning at worship, and repeats after Jean her verse in turn as we read the chapter. She has learned to recognize a few characters, but is perhaps too old to ever become able to read well. She has a soft feminine voice, and although she does not know the tunes, her voice is not unpleasant, as she quavers along trying to sing.

Ah Sam leads and calls on Tai So, in turn with himself, to lead in prayer. Yesterday morning it was her turn, and when she had prayed about various things, she prayed for Dr. George's father and mother, brothers, sisters and friends, asking the Heavenly Father to comfort their hearts and not allow them to grieve too deeply for the daughter they loved so much and gave to China, and who had so recently entered heaven. She thanked the Father for sending her here, and for what she had taught the women. She thanked Him also for the loving messages that friends in America had sent to various ones here, and asked Him to bless them greatly in every way. I wish you could have heard her. I wish you could hear her any time she prays. She is so earnest and so humble. She always tells the Father that the Chinese are very ignorant, but that He can make them understand. Ah Sam is so good in prayer, too.

Really, I think I enjoy Chinese worship almost as much as the English, even though we cannot understand so well. It is so good to hear those who have so recently worshipped idols, now praising God.

THE STRAIGHT GATE.

—OLIVE TREES has permission from the family of the late Dr. Maude George to publish this incident, taken from one of Dr. Kate McBurney's recent letters to them. Every one who reads it must be encouraged to sustain with increased liberality the work so manifestly owned and blessed of the Lord at Tak Hing, China.—

Yesterday Mr. Robb had some of the candidates for baptism meet him for examination. Mrs. Wright, Jean and I went with three women who wished to unite with the Church. One is over seventy years old, and you will surely know her, I think. For a long time she was called "the old blind grandmother from the bridge." Later we got to calling her Nip Apo. She is the one who comes up every time, and has each time been asked to wait until she understood better.

Last spring Mr. Robb told her he was pleased to find she was really learning something of the doctrine, and that if she learned as much more by next time that perhaps she could be received. At first her purpose was to get under shelter. She had an idea that if she was a member she would have her temporal necessities supplied. She has learned her mistake, and yesterday gave evidence of having a fairly good idea of the plan of salvation.

She has the good trait, perseverance, largely developed, and is glad to be taught. She is old, and perhaps this is the first time in her life that she has met any one who was willing to accord to her the privilege of having an opinion of her own—outside of the neighbor women.

Lut Hing, the woman who helped care for baby George Mackay Robb, was a candidate, and gave very good answers. When Mr. Robb asked her how long since she had worshipped idols, she replied, "Not since the 'Senai' (Mrs. A. I. Robb)

and Dr. George taught me it was wrong."

Did Tai So come? Yes, she came, and was received too. When Mr. Robb asked from whom she had learned the doctrine, she said, "The Heavenly Father gave us the doctrine." Mr. Robb said, "I mean which human being first pointed out the way to you?" "Oh, it was Dr. George who first taught me the way." He then asked how long since she had worshipped idols. She said, "Not since she began to come here. And before that time she had not worshipped for some time, because she heard there was a true God, and that idols were unable to help us. So she did not worship them, but did not know how to worship the true God until Dr. George taught her." When asked if she had sins, she said, "Yes, I certainly have, but Jesus is able to take them all away."

After she had answered a good many questions, Mr. Robb asked one which she answered wrongly. He tried to help her, without telling her, but found she had a wrong idea, so he said, "No." She said, "Oh, Mr. Robb, I am very stupid and know so little!" He very kindly asked, "Are you willing to learn?" She said, "I certainly am willing to learn, and I want you all to help me and ask the Holy Spirit to teach me." He explained the point to her, and asked her more questions, and then received her.

The point perhaps would interest you. It was this. If one believes and desires baptism, but before having an opportunity dies, is he saved? She said, "No." He made it very plain, and still she thought baptism necessary to salvation. He asked her who were crucified with Christ. She answered, "Two thieves." He said, "What about them?" She said, "One repented and was saved; the other did not and was lost." He said, "Was the one who was saved baptized?" She said, "No," and at once saw her error. So he made it plain

without trouble and without materially lessening her appreciation of the sacrament of baptism.

When it was time to go to the examination we called Tai So, and found these three women together in the backyard talking over their Bibles.

Tai So had been rather timid about the examination, as she feels ignorant and can read enough to know there is much yet to learn. We had tried to reassure her as much as possible, but we knew there was a great deal for her to learn. We said, "Don't you think you know the important things?" She said, "I may forget what I do know." We told her God is able to bring to her remembrance everything she had learned, and to give her wisdom to answer. She answered, "Yes, I know. You must ask Him to be sure to help me."

When we called them to be examined, Ah Sam put his head out of the door and said quietly, "You need not fear, the Holy Spirit will help you." And I am sure He did.

MISSION STUDY.*

1. Luke xii, 56, Christ told the men of His day that they were able to discern the face of the sky and of the earth, but were not able to discern the signs of the times.

The great object of mission study is to enable the young people of our congregations to discern the signs of the coming of the kingdom of God in the world, and thus enable them intelligently to frame their course of action with reference to it.

The attitude of the young people of our day toward missions must be based upon an intelligent understanding of what God is doing in the world. In the wonderful résumé of the first table of the law given by our Lord, our love to God is

made to rest upon the intelligence or mind as well as the affection, sensibilities and will. We must love Him with all our mind as well as heart, soul and strength. This intelligent understanding is necessary to that firm conviction that lies at the base of every successful action. In society, intelligence has always been recognized as the handmaid of virtue, as ignorance is of vice. In spiritual things the same holds true. An enlightened Christian is always ready for service, while ignorance of the truths for which we stand leads to apathy and indifference. We find men putting forth all their efforts to understand the works of God in nature, and to know of the wonderful beauty of the stars and the flowers; how much more should we desire to see His work in Zion "the perfection of beauty, for there God doth shine." It is God in the material creation that makes it a cosmos and not a chaos, and it is God in time that makes it sublime. All history is His story. If all history is a march of God, how much more the history of missions, for this is the one great work commanded by Him. This is the Church's Divine commission. It challenges and claims in all its onward movements the Divine co-operation. Of this, above all else, does He say, "Concerning the work of My hands, command ye Me." It bears the seal of His imperial authority, and draws its energy from the springs of His exhaustless power. It is vitally linked to redemption, as both the means and condition of its final triumph. The annals of missions are filled with the most inspiring and interesting facts in the unfolding of the great plan made in the eternal council for the reclamation of a lost world to the fellowship and communion of the triune God. These are the things the apostle tells us the angels desire to look into.

To-day every facility is offered to those

*Read at a Mission Conference of the Young People's Societies in New York and Brooklyn.

who desire to follow the progress of the world's evangelization, and the study is so varied in its character that all tastes are suited, and a mission study class is one of the most interesting meetings that one could attend. The story of the lives of the great missionaries of the past century has been prepared in a form that brings their wonderful force and power within the grasp of all, and we see the beauty of their characters shining in the dark places of the earth like the glory of the stars in the firmament.

I know of no better plan to get a society interested in mission study than to organize a class for a biographical course, taking one of the great heroes of missions for each lesson, and getting acquainted with the elements of character that made them successful. Many of our young people are deeply interested in the educational movements and methods of our day, and will be able to appreciate the labors of William Carey, the "consecrated cobbler," who left his awl and his last—expecting great things from God and undertaking great things for God in India, and giving to three hundred millions of people the word of God in twenty-four languages and dialects. Or the work of Duff, a farmer lad, the founder of educational missions, who started his first school with five scholars under a banyan and built up a great university with a thousand students. Or some may like to know more of John G. Paton, the king of the cannibals, who left his Covenantan home in a quiet glen in Scotland and spent his life among the bloodthirsty cannibals of the New Hebrides, till he taught them to love his Jehovah, and changed their lives, till now you may find them clothed and in their right minds. Or would you like to follow that young graduate of the Scotch University, the winner of the great exams., as he puts aside his ambition for university

honors and starts out for his lonely work in the snow and ice of Mongolia, and wanders without home or friends among the nomad tribes of the great desert, walking weary miles with bleeding feet, to tell of his Jesus to any one who will listen? Did you ever know of the great purpose in the life of David Livingstone, that caused him to push through the jungles of the dark continent, forming in those great journeys of his the form of a cross on the length and breadth of Africa, the sign of its redemption, "for the cross goeth not back"? "The end of the exploration was the beginning of the enterprise." Or maybe we are interested in the far East, with its noise of battle and its awakenings pregnant with possibilities. You cannot properly estimate the conditions without taking into account the work of the missionaries that are leavening the countries with the leaven of the kingdom of God. Would it not be interesting to have a study of Japanese missions, and see what has been done since that day when Commodore Perry sailed in his black ships up Yeddo Bay, and struck terror into the hearts of the Japanese? Would you follow the story of the little lad who wanted to know the God that made him, and in the face of death left his country, seeking a place where he might learn of his Maker; of his studies in America, and his return to Japan; of his Christian university that is transforming Japan? Would you like to watch China shaking itself from the sleep of ages and see the stolid, conservative, ancestor-worshipping sons of the Heavenly Kingdom, being transformed into the citizens of the true heaven, and in the face of the most terrible persecution and cruelties that hellish malice could invent, witnessing their faith in Jesus Christ, and sealing that testimony with their blood? The martyrs of China have now been added to the long roll of

the faithful ones who have overcome, and their blood has become the seed of the Church in that vast and populous empire.

"It may be that they never saw
The flashing of the sword,
Perchance their eyes were holden
With the vision of their Lord."

But I am sure you cannot look upon their still and silent forms without realizing that they have stilled the carping tongues of those enemies of foreign missions who have thought to tie the purse strings of God's stewards and chain the feet of the bringers of glad tidings, with their oft-repeated cry of "Rice Christians."

The Portuguese cruisers off the coast of China saw an island, and they cried out in ecstasy, "Ilha Formosa!" the Beautiful Isle. George Leslie Mackay came with his Bible and his Psalm book, and covered the northern part with a network of churches, organizing sixty congregations with native pastors, and building six large churches, with towers bearing the motto of the Covenanters of Scotland, "The bush that burned and was not consumed."

The study of missions is fraught with blessing to the life of the Church at home, in that it stimulates the prayers and gifts of the members, and develops in them a more earnest and consecrated purpose. It has been proved over and over again that the congregation that is most active in the cause of missions is the most successful at home. A large collection for foreign missions has never yet interfered with the pastor's salary, or the current expense fund, because the people realize that all these are a part of the Divine plan. Another great advantage that comes from this study to the home Church is the evidence that we get of the power of the word of God. No devout student of mis-

sions is every skeptical of the existence or the providence of God, for he sees clearly that the word does not return void, but accomplishes the purpose for which it was sent. The quickened life and the transformed character are the signs following that witness to the written word to-day, as they did to the word made flesh in the days of His earthly ministry. There are no Higher Critics in the mission fields, nor in the mission study classes. Before the first missionary arrived in Japan, a Japanese nobleman guarding the harbor of Nagasaki, saw in the wake of a Dutch ship some black object lying in the water and sent for it. It was a copy of the New Testament in Dutch, and he was so anxious to know its contents that he sent to China for a Chinese translation, and soon after the arrival of Dr. Verbeek, was baptized, the first Protestant convert in Japan, in spite of the imperial edicts against the new religion.

The organization of a mission class requires care, and should be in the hands of the Missionary Committee, if there is one in the society, as the work requires a good deal of personal work in order to secure a good attendance. The time of meeting should be well considered, and should be so arranged that a whole evening shall be given to it, as the session should last from one hour and a quarter to one hour and a half. The frequency of the sessions must be determined by local conditions, every fortnight, if possible, as the courses as arranged are planned for eight sessions. The membership of the class should be made up of those who are willing to agree to give some time at least for preparation for each lesson, and to take their share of assigned or supplemental topics. This will increase the interest and help the class in every way. It would be well, if possible, in starting the first course, to select one that will appeal with special force to

the class, as this will give it an impetus at the start, and then acquaintance with the work will soon make them anxious to pursue the study further, until at last we shall get at least a glimpse of the world-wide work of missions, and we will then begin to understand the works of the Lord as we never did before. The aim of every session of the class should be that some one might by our study be led to see his or her place in God's plan, for God calls men to His service by showing them the work that is to be done, and by the assurance of His presence in the work, making it effective for the building up of His Kingdom in the world.

Shall we not then as young people seek



Curious are the happenings in missionary work in Japan. A missionary of the C. M. S. had gained permission to give a lantern lecture to wounded soldiers. When he reached the place provided by the officers for the meeting, he found it was a Buddhist temple. There at one side of the high altar, and under the shadow of Buddha, he stood and preached Christ to a most attentive audience. The missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.



A missionary in Japan (A. B. C. F. M.) says of the Japanese to-day: "I am glad it is my privilege to work among a people who have the ability to understand and apply great ideas, and who can be mastered by great ideals." The heart yearns to show such people Jesus Christ as the one great ideal, and to explain to them His ideas of what manhood is. Does not our duty to do this correspond, as Bishop Westcott once said, "with the grandeur of the Truth which is placed within our reach?"



A missionary relates the following story: A graduate who had helped to loot my house at Chi Chou had taken a fancy to a very fine copy of the Chinese Classics, which he found in my study. He put one volume under each arm and passed out into the yard. A large mirror had been taken out of another room, and was resting against the wall. Mr. Li came jauntily along, and, as he approached the mirror, he espied a man carrying two books under his arms. He gazed, he stared, he wondered, and—blushed. "Oh, you too have got some of those books?" he remarked. As he spoke he noticed that the lips of the man reflected in the mirror also moved; and then he recognized the face of his parents' only son. "*Ai ya*—it is myself," said he.

The Chinese enjoy a joke—at the expense of somebody else. Mr. Li's remarks had been overheard, and many times since that eventful day the neighbors have had much fun at his expense: "*Why, it is myself!*" they say when they meet him.

to inform ourselves of the whole history and progress of God's mission campaign in the world? Then intelligent information will incite us to sympathetic praying and self-denying giving, and when God calls to the surrender of ourselves, going as well as giving and praying or sending those who can go.

"He has sounded forth the trumpet
That shall never call retreat;
He is sifting out the hearts of men,
Before His judgment seat.
Oh, be swift, my soul, to answer Him!
Be jubilant, my feet;
Our God is marching on."

E. W. JONES.

EDITORIAL NOTES.



The contributions to this fund during the month of February are comparatively small and cover so limited an area as to indicate that many, who are undoubtedly devoted to missionary work, do not clearly understand that its object is simply to testify in a tangible form our gratitude to God for His grace as seen in the character and successful ministry of two beloved women who now rest from their labors. A hundred cents from one who does not possess large material resources will be a no less signal token of this gratitude than a hundred dollars from another who is rich as the world counts wealth.

Contributor.	Amount.	Mission Field.
Miss Mary B. McDowell, Hempstead, L. I.....	\$2.50	Cyprus
Miss Kate McCalder, Cambridge, Mass.....	10.00	Boys' School, Mersina
Junior C. E. Society, Second New York.....	7.50	Cyprus
Loyal Temperance Legion, New York.....	10.00	China and Cyprus
Mrs. Isabella G. Torrence, New York.....	2.00	China
Miss Jennie Holmes, Second Philadelphia.....	20.00	China
Miss Sarah McWilliams, Second Philadelphia....	5.00	China
Miss Ella Steele, Second Philadelphia.....	1.00	China
Miss Fannie McCoach, Second Philadelphia.....	1.00	China
Mrs. David Borland, Second Philadelphia.....	5.00	China
Mrs. J. C. McFeeters, Second Philadelphia.....	4.00	China
Miss Nellie A. McFeeters, Second Philadelphia....	2.00	China
Dr. R. Bruce McFeeters, Second Philadelphia....	2.00	China
Master Philip D. McFeeters, Second Philadelphia..	2.00	China
Mrs. R. M. Finlay, Second Philadelphia.....	5.00	China
Mr. Clarke Campbell and family, Penbolds, Can...	3.00	China
A Friend of Missions and his family.....	100.00	China, \$55; Southern, Indian and Jewish, \$15 each
Mrs. Mary Dunn, Quinter, Kans.....	1.00	China
A Member of Second New York.....	5.00	China

Miss E. Grey, Second New York.....\$5.00 China

The forty-seven dollars from Second Philadelphia, acknowledged in the foregoing Table, represent the amount collected by Rev. J. C. McFecters, D.D., prior to the death of Dr. Maude George, toward a fund for her support in the mission field as the representative of that congregation. And it is now forwarded to us, that it may be "applied to the 'Memorial Thank-Offering' in her and Mrs. Robb's name."

It seems from the letter published in this issue that the Chinese women, who were received at the January Communion in Tak Hing Chau, were able to trace their conversion in the way of means and instrumentalities to Mrs. A. I. Robb and Dr. J. Maude George. Every one who reads the story will appreciate the sentiment of its writer: "It is sweet, wonderfully sweet, to see these living memorials of the labors of the two who have entered into rest arising in our midst." The monographs, "Family Worship with the Chinese" and "The Straight Gate," also show the happy influence that their instruction, illustrated and enforced in their lives, have had upon these converts. Both in their public confession of Christ, while giving Him all the glory, and in their prayers at family worship, their hearts go out to the beloved friends who found them and brought them to Jesus. Surely nothing more is needed to call forth the liberality of the Church than the fact that its chosen representatives were owned of God to save souls.



At the meeting of the Board of Foreign Missions, held in New York, Tuesday, Jan. 24, 1905, a request of Rev. A. I. Robb to open a school, about the first of March, having for its main object the training of men for Christian work, was granted with great heartiness. He refers to two of the native members, who in his judgment would, with proper training, make good evangelists, one who is twenty-six years of age and "an intelligent man and an enthusiast in Christian work," the other only nineteen, and "a learner, but bright and earnest." Then he adds: "It is not exactly the work I would choose for myself, but I have the conviction quite settled in my own mind that these men and such others as God may raise up should be in training for work." He proposes to "take his students with him for tours in the country," and give them their "training in preaching in that way." "We are glad," he writes, "for what our eyes are seeing in these days, and that there are evidences of the Spirit's presence in our midst. We are oppressed with the insuf-

ficiency of the work as compared with the demands and the opportunities."



The Presbyterian Board of Publication, Philadelphia and New York, has mailed us "Historical Geography of Bible Lands." By John B. Calkin, M.A., author of "Notes on Education," "A Geography of the World," "A History of the Dominion of Canada," etc. Price, \$1 net.

The author of this book is widely known as an educationist, having been identified for many years with that department of public service in Nova Scotia, and as a careful student of the Bible. His extensive experience, both as a teacher and a trainer of teachers, has given him special qualifications for preparing a book that will meet the requirements of Sabbath School teachers and other students of the Bible. Here is provided, in brief compass and attractive form, the very information that every one should have at hand, if he would grow in the knowledge of the Scriptures himself and be properly equipped for the instruction of others,

whether from the pulpit, in the class room or at the fireside. This volume is unique in its mode of presenting geographical and historic facts in the purity of its style, and in its general accuracy. We can unhesitatingly commend it to the readers of OLIVE TREES.



The Fleming H. Revell Co., New York, Chicago and Toronto, has sent us "The Burden of the City." By Isabelle Horton. Price 50 cents.

This is a book that any one who is engaged in missionary work in the cities and large towns of this country and is looking longingly for results will read with profit. The conditions that make evangelistic work necessary and plans of operations that are being worked out with more or less success are considered under such headings as "The Burden of the City," "Settlement Work," "The Modern Church and Its Methods," "The Deaconess in City Missions," "Children's Work," and "Co-operation."

The words of F. W. Gunsaulus, printed on a fly leaf, are wise and impressive:

"Home Missions is only another name for Christian **sagacity** and patriotism. We must rediscover the foundation of this Republic through missionary work, and strengthen our belief in the future of our commonwealth.

"To save the children is to fortress society, and to man the redoubt with resistless power. The rest of my life will be devoted to work in the midst of the problems of this city. The time is too short and the opportunity too splendid to deal with the problems of American life in any other way."



This publishing house has also issued for free circulation a large edition of an address on "Lessons of the Welsh Revival," by Rev. G. Campbell Morgan, D.D.,

who has visited the field and gives a vivid picture of this Twentieth Century Pentecost. Here may be found the secret of power and consequent success in evangelistic work.



The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature and Customs of the Jewish People from the Earliest Times to the Present Day. Complete in 12 volumes. New York and London. Funk & Wagnalls Co.

The eighth volume of this great work has been published, so that it is now complete up to an article on "Moravia." Each of these eight volumes is most admirable. The numerous illustrations in each volume are very instructive, and some of them are real works of art. Take, for instance, the most ingenious map of Jerusalem, which forms the frontispiece to the seventh volume. Four transparent maps are placed, one on the other, so that the surrounding lines fall exactly one upon the other. Thus a comparison can be made between the distinctive features of any two or more periods of the four into which the main history of the city is divided. In the eighth volume we found, among the several hundred fine illustrations, a remarkably well executed cut of the world-famous picture "Marriage Scene in Galicia." The print and the paper, as well as the binding of the work, as far as it is published, are very good and suitable for a work which will be much handled by its fortunate owner. The greatest attraction of the Jewish Encyclopedia, however, does not consist in its fine illustrations and its good exterior, but in the matter which it contains. Jewish and Christian scholarship have united and created a work which, without partiality, in a scientific manner, presents what the Jewish people have done for the world in dif-

ferent ages and different countries, bringing their history down to the present time. The orthodox Jew and the reformed Jew, the conservative Christian scholar and the most liberal high-critic, have contributed to the Jewish Encyclopedia the results of their careful investigations. Thus a work has been created which has no equal in the history of the world, a work, complete and reliable, in which both Jews and non-Jews should be deeply interested. To the Jew it brings, in condensed and modernized form, all the wisdom and all the achievements of his fathers, and calls upon him to strive to be worthy of the great past of his nation. To the Christian it is a source of that information concerning the Jewish people which is not available to any but the best Hebrew scholars. In the Jewish Encyclopedia he finds, in good and clear language, authentic and authoritative information concerning the customs, religion, distribution and literature of the Jews. There he also becomes somewhat acquainted with their persecutions and sufferings. Thus, the Jewish Encyclopedia must prove a great help to every Bible student, shedding light upon the ancient and modern life of the people of the Bible. It ought to be in the library of every minister who can afford the high price which the publishers must charge for such a work. The Jewish Encyclopedia ought to be found in the library of our Jewish Mission in Philadelphia, of our Theological Seminary in Allegheny, and of our college in Beaver Falls. To the missionary among the Jews it will be of surpassing value in his arduous work, giving him needed information and also pointing him to sources of further information. In the seminary and college libraries it will make our young men and young women better acquainted with the Jews, and will thus cause them to take a greater interest in their evangel-

ization. I hesitate not to make a direct appeal to the friends of Jewish Missions in the Reformed Presbyterian Church to provide copies of the Jewish Encyclopedia for Philadelphia Mission, Seminary and College (the price of a complete copy is \$72, or \$6 a volume), and I close my review with the repetition of the remark that the Jewish Encyclopedia stands unequalled in the history of the world.

LOUIS MEYER.



OLIVE TREES thankfully acknowledges the receipt of **Four Hundred and Seventeen Dollars** from the women of Second New York and friends for Mountain Schools in Syria. The money has been passed on to Treasurer Miller.



OLIVE TREES acknowledges the receipt of \$106.50 from Mr. Wm. Moody, of E. Northfield, Mass.; \$27 from Mrs. Jane C. Simpson, of Thompsonville, Conn., and \$35 from Mr. Thornton B. Jackson, of Rockford, Ill., for the work with which Dr. John G. Paton is identified in the New Hebrides.



OLIVE TREES is requested to say that the address of the Treasurer of the Home for the Aged is Mrs. Annette G. Wallace, 235 Fourth Avenue, Pittsburg, Pa.



Miss Madaleine Captain, teacher in the Girls' School at Mersina, who visited this country last summer with Miss Sterrett and made many friends, wishes OLIVE TREES to "express her hearty thanks to the unknown friend who sends her *Sabbath Reading*," which she receives regularly and enjoys very much.



We are indebted to the courtesy of Prof. D. B. Willson for the items from the Central Board which appear in this number.

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